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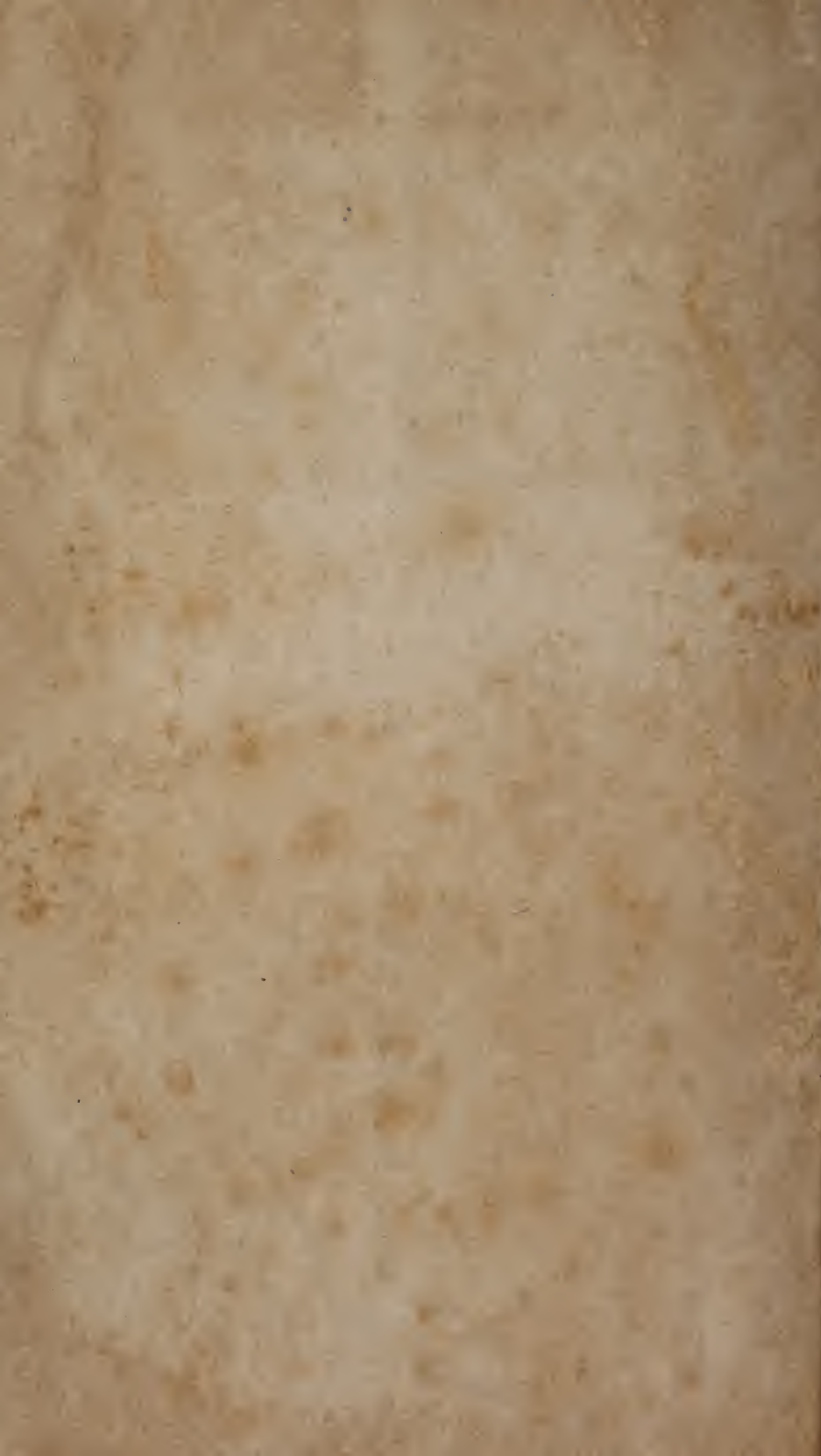
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THE
AMERICAN
BAPTIST MAGAZINE.

VOL. X.

FEBRUARY, 1830.

No. 2.

INTERESTING EXTRACTS,

FROM THE MEMOIRS OF REV. J. COCKIN, OF HALIFAX, ENG.

[Continued from p. 16.]

The following extracts can scarcely fail of being interesting to all our readers. But we would recommend them as deserving the special attention of Theological Students, and Ministers of the Gospel. They will see what may be performed, besides the ordinary duties of a Pastor, when a person is truly devoted to the cause of Christ, and the spirit and manner which is most likely to be honored with the divine blessing.

WE now resume the history of Mr. Cockin, and commence at the time when his narrative terminates. The transition from the disgusting conversation, and the insulting behaviour of profane men in a work-shop; and from the scenes and bustle of military life, to the society and the avocations of an Academy, must have been highly gratifying to his feelings. Formerly he had worked with despatch that he might seize opportunities, early in the morning or late in the evening, for the pursuits of study, and the exercises of devotion; but now what had been his pleasure became his business; and what had occupied his leisure, demanded his principal time and attention.

The number of students in the Academy at Heckmondwike, varied from eight to eleven. They were under the care of the Rev. James Scott; a man of whom we know just enough to make us wish to know more. His deportment to all who were in his house was mild, affable, and condescending; and, in the business of education, he possessed, in a high degree, that patience which suffereth long, and is kind. His manner was well adapted to encourage a timid character, and to help forward a dull scholar. Besides the lessons which he taught professedly, he imparted wisdom very freely in general conversation, and in familiar intercourse. The dinner service always continued a full hour, and the principal part of the time was spent in friendly, and sometimes animated discussions on interesting subjects.

One event which happened during the first vacation, shows the man, and deserves a place in his history. He wanted employment

on the Sabbath-day, and he determined to preach at Almondbury, in the central part of the village, where three ways meet, and where disorderly people usually herded together. This was a daring attempt, and had been perilous enough to those who had only attempted to preach in a house. One had been ordered down by the Constable and Churchwarden, who were sent on this ungodly errand by the Clergyman; another had his coat torn in two pieces and one half was taken from him; and a third was dragged down from his pulpit eminence by his hair. Soldiers say that in all dangerous cases the boldest plan is the safest; and perhaps the maxim is as true in ministerial as in military warfare. Mr. Cockin's early essay in preaching was bold enough, and he got safely through it. A great multitude assembled; and, with the exception of some noisy work at the beginning, they behaved more quietly than could have been expected. The courage and spirit which could prompt any man to preach at all in such circumstances, would certainly prompt him to preach with peculiar energy and vehemence, especially when his feelings were enlivened, and his powers were invigorated, by the presence of nearly the whole population of the place. At the conclusion of the service, the crowd followed him on his way towards Huddersfield. This he did not like, but he minded to keep in the front rank; and when he got to the brow of Almondbury bank, he turned about, took off his hat, and said, "Good night, and God bless you," and escaped from them by running down the hill with all his might.

Such work he sought, and engaged in eagerly when his academical studies were suspended, and he was left to himself; and such a beginning indicated what manner of man he was, what motives predominated in his mind, and what might be expected from him. Peradventure this narrative may fall into the hands of some readers who may think it a low scene, a vulgar business, and that a young professional man, who had his fortune to make, and to get on in life, should not have let himself down in such a way.

Such language is strange indeed from Dissenters, who ought to know what sort of men their ancestors were, and by what means their congregations were collected, and their chapels were built. The Dissenting interest has not been raised, and is not very likely to be kept up, by those effeminate young gentlemen who will not go beyond the precincts of genteel life, and who shrink from hardship in the service of Jesus Christ.

On another occasion Mr. Cockin was sent to Howden, a town in the East-Riding of Yorkshire, where the enmity of the carnal mind assumed the most hideous aspect, and produced the most baneful effects which it can do in a free country. He was hooted as he passed on the way; he was threatened to be pulled down if he stood up to preach; and he heard imprecations of hatred, and denunciations of vengeance. All this vapouring had no other effect than to energize his mind, to harden his courage, and to stimulate his exertions. He told the multitude that he was violating no law of God or man in what he did; that he was come to preach, and would not be hindered; and that if

they drove him from where he was, he would go and take his station at the market-cross. When they saw that violence did not intimidate him, they jeered at him; told him he must be dry with speaking so much; and held him liquor to drink, which he fully expected would be thrown in his face. Hostility, in all its forms, he encountered with unshrinking firmness, and stayed in the town until he saw the place of worship little disturbed, and well attended. When he had labored, other men entered into his labors; his fellow-students followed him, and one of them, became the resident minister of the new Independent congregation. He paid similar visits to other places, and with the like success; but many of his labors, and some of those perhaps most deserving of commemoration, cannot now be rescued from oblivion.

The fears and agitations of a young preacher, brought up in humble life, destitute of early advantages, and unaccustomed to genteel company, must at times be many and most painful, when he is sent to public places, and is introduced to the higher ranks of society. "Perhaps even guilt itself does not impose upon some minds so keen a sense of shame and remorse, as a modest, sensitive and inexperienced youth feels from the consciousness of having neglected etiquette, or excited ridicule." In such situations, Mr. Cockin probably suffered much more than he did, when he had to set his face like a flint against the vulgarians of Almondbury and Howden; but there were instances in which he gave people credit for more than they possessed, and suffered needlessly in consequence. He was once sent to one of the great towns in the North of England, and was entertained at the house of an aged gentleman, whose sage, venerable appearance, and grave deportment, produced a great effect upon his mind. In the Sabbath-morning sermon, he was full of solicitude about the correctness of his pronunciation, the accuracy of his language, the conclusiveness of his arguments, &c. and when he had done, he reflected much how far he was open to criticism. At noon his host would read for the instruction of his family, and, in reading, he came to the name of Xenophon, the Grecian commander. He made several awkward efforts at the word, and at last pronounced it *Eksnophon*. In relating the story, Mr. Cockin said, "Never surely did so little a matter produce a greater effect. From that moment my shackles fell off, my fears vanished, my spirits rose, and I preached that afternoon with unrestrained freedom."

In 1777, Mr. Cockin was settled at Kipping. The scattered friends of the place were soon collected, and the spirit of discord was hushed to silence. The praises of his hearers interested their neighbors, and an influx of new-comers filled the pews. He was ever ready to work, and he followed up the labors of the pulpit with continual excursions to the remote parts of the congregation; preaching in houses, in barns, in school rooms, or in the open air; and often preaching in his best manner at those seasons. He required no urgency of invitation, for a man is easily persuaded to do what he likes; he wanted no convenience of travelling, for he walked; and he cost little in accommodation, for he was content

with a mess of milk. In giving this information, one of his old hearers said, "You are none of you like him, for he would have gone any where, if they had only put up their finger for him." The good man might have said more, for he often went where they did not even do that. He often went to destitute places, and stood up to preach when no invitation encouraged him, no friend received him, and no house opened its doors for his entertainment. But when he visited a place in those circumstances, he soon attracted friends, and enjoyed the hospitality of respectable families. Thus he went out into the highways and hedges, to villages, farm-houses, and cottages, to proclaim the glad tidings of salvation, and to rouse the attention of the people to their eternal interests. The gospel came to them not in word only, but in power, and they followed him to Kipping, and became his stated hearers, the members of his church, and the seals of his ministry.

To these exertions, must be added his labors in general study, and in the immediate preparation of sermons. Close application to books, and to the investigation of the most useful subjects, is more necessary to a minister in the first years of his settlement than at any other time; and if that time be not carefully redeemed, and sedulously improved, the man is not likely to maintain his influence over an intelligent congregation. He may preserve his credit by moving about, but when he becomes stationary he must sink. It is questionable whether Mr. Cockin read more, and studied harder, during any other period of his life, than when he was a young minister.

A few of the most useful works in general literature engaged his attention, but he was not acquainted with them to any great extent. The aim of his mind was preaching, and he valued every thing, so far as it related, or could be made subservient to that object.

He not only devoted himself to preaching, but he studied that style of preaching which is best adapted to the mass of mankind; which is clear to their understandings, congenial with their taste, and comes home to their feelings and circumstances. Whatever praise may be given to criticism, to philosophical discussion, to elaborate argument, or to elegant illustration, he valued nothing, and often spoke with the most unceremonious contempt of every thing which did not take the attention of a congregation, and was not adapted to do them good. Whoever came to hear him was sure to hear some part of the gospel of Jesus Christ treated so plainly, that he would have no difficulty in understanding it; and with so much spirit, vivacity, and feeling, that he was likely to hear it with interest and impression. He devoted himself to the people, and they repaid his regard with a crowded attendance, and a warm and steady adherence.

In his best moments when his heart was enlarged in his work, and his feelings were attuned to the exercise, he often soared to wonderful heights, and continued long on the wing. His preaching then was so truly striking, grand, and impressive, that he riveted the attention, and thrilled the souls of his audience. Those extraordinary sermons resulted from the state of his mind at the

time; of the most eloquent passages not a sentence was previously written; he might appear in the zenith of his glory before a crowd of rustics in a barn, and he might sink below himself on distinguished occasions, and before the most considerable assemblies.

He always insisted on the practical tendency of the gospel, and faithfully inculcated the duties of a religious profession. The virtue of integrity he zealously enforced, and he was rather noted for his blunt invectives against the vice of dishonesty. One time after a sermon of this kind, a man came to him with a sum of money, and confessed, with much grief and many tears, that he had been concerned in a riot at Bradford, and that he wished to make restitution for what he had taken. At his request Mr. Cockin carried the money to the magistrates, and told the story; but would not tell the man's name. They positively insisted that he should give up the name, but he firmly refused. He said, that the restitution was the effect of his ministerial reproof; that he should never have known the fact, if the man had not spontaneously come to him, and voluntarily given him the money; that this was done in confidence; and that confidence no human power should compel him to betray. When they saw what sort of a man they had to deal with, they allowed him to depart in peace.

A person once applied to him for the loan of a sum of money. "No," said he, "I will not lend it you." "Why? do you think that I am not worthy to be trusted, and that I shall not repay you?" "No, I do not; my real and only reason is, because you are one of my congregation." "That is strange. Surely you do not like me any worse for attending your place, and sitting under your ministry." "No; but I sometimes urge the duty of paying debts, and when I do that, if any man in the congregation owe me money, he feels hurt, and resents what I say, because he supposes that I am dunning him, when I intend no such thing; and the wish not to hurt his mind, tempts me to suppress what I ought to advance. My resolution therefore is, to have no such transactions with my hearers, because I will not have my mouth stopped in preaching from any cause, or by any man." He was always careful to avoid the fault of personality in preaching, but that is a fault of which every minister is liable to be accused who faithfully preaches that word which "is a discerner of the thoughts and intents of the heart." He was sometimes suspected of pointing at characters with whom he was unacquainted, and of alluding to facts of which he was absolutely ignorant.

In 1791, Mr. Cockin removed to Halifax, where he continued his able and useful labors until his death. He was always ready to work, and he had now work enough before him. The services in the chapel were two, and often three, on the Sabbath, and one on Thursday evening. In that population, Dissenters are numerous, and the spirit of hearing is very prevalent. Invitations came to him continually to preach, here in a house, or there in a school; at one place on Monday, and at another on Tuesday or Wednesday. They were readily addressed to him because the people knew he was willing to comply, they were sure he would draw a numerous

congregation, and they were equally sure that he would cost nothing. These exertions attracted many to the chapel on the Sabbath, and he had usually the gratification to see that spacious place crowded, especially in the afternoon of a fine day.

The idea of his own mortality was habitually present to his mind, and he had little other concern than to prepare for it. As his flesh and heart failed, his soul seemed to ripen for heaven; things that might have ruffled him before, passed without notice; his temper meekened, and his benevolence increased and expanded. He often spoke with much gratitude of the goodness of God to him in the land of the living, how he took him up when his father cast him off, and had multiplied mercies to him all his days.

He sometimes quoted, in an affecting manner, those lines of Dr. Watts,—

“ And here my spirit waiting stands,
Till God shall bid it fly.”

When he became incapable of preaching the whole of a Sabbath he preached only once, and sometimes not at all. The text of his last sermon was, “I have finished my course;” and he exerted himself in the delivery with that ability and animation which might have done honor to his former days. His last public service was to offer the prayer at the ordination of his successor, the Rev. John Barling, and he did it with so much spirituality, humility, and feeling, as affected the whole assembly.

In the month of May, 1823, he altered so much that it became apparent that his latter end was approaching. Sometimes his mind wandered, and in his wanderings he seemed to be thinking of the friends of his early life. He was heard to mention Mr. Venn, and good old Mr. ———. He stopped; for his recollection could not supply the name. He frequently slept, and in the intervals of sleep was incessantly employed in ejaculatory prayer. “Lord, help me through;” “God, be gracious to me at the last;” “Lord Jesus, receive my spirit;” and such like petitions he offered as long as he could speak. When Mr. Barling reminded him of the activity and success of his ministry, he waived the subject with a slight degree of impatience, and said, “God be praised! God be praised!”

His last night was restless and wearisome, and in the morning, May 23, about half past seven o’clock, he breathed no more.

Having accompanied Mr. Cockin through the successive ages of life, and witnessed his departure into the world of spirits, we now turn from this scene of mortality, to take a general survey of his character.

It was never his disposition to support any cause lukewarmly, or to do any thing by halves. Whatever he found to do, he did it with all his might, with all the energy of his powers, and all the fervor of his feelings. Warmth of temper was indeed the most obvious trait in his character, and was at once his principal fault, and his great excellence. It made him sometimes rash in speech, and violent in action; and it also made him ardent and enterprising, resolute, and persevering in what he undertook, beyond most other men, and ready to abound in every good work. It affected

his credit, and injured his peace and comfort; and it made him put his whole soul into his sermons, and preach on the grand themes of Christianity in that impassioned style which excited the astonishment and captivated the hearts of men.

It ought also to be observed, that he kept a special watch over himself in his intercourse with his congregation, in consequence of a resolution which he had formed in early life, never to quarrel with any man who was a fellow-worshipper, because such a difference would prevent the pleasure of public duties, and affect the mind with unhallowed passions, at the time when they are most to be dreaded and avoided. By this habitual and vigilant self-control, he was on good terms with his people, and enjoyed much peace and satisfaction in his stated ministerial duties.

His talent lay in preaching. In that service he exerted the strength of his mind, and to that duty he devoted his life. He was Calvinistic in his judgment, but kept aloof from all extremes, and was more hostile to the Antinomian than to the Arminian deviation from that system.

His mode of preparing a sermon deserves particular mention. When I consulted him on this subject, he advised me to try all modes, because, he said, each mode is sometimes the best, and it is a great advantage for a man to be able to do any way. Occasionally he wrote a sermon as if it were to be printed, but when he did that, he always read it. To deliver it from memory was what he could not do, and what he certainly never did do. His usual method was, when a text occurred to him, to think upon it attentively, and when he had excogitated all he could, he consulted the expositors, and collected from them whatever would suit his purpose, or accord with his plan. Then he formed a skeleton, in which he arranged in order the general and minor divisions, the leading sentiments and scriptural proofs, expressed in as few words as would enable him to understand the meaning afterwards; but he wrote no complete sentences. Such a plan he would ordinarily make in about three hours, and then he had done all he could at preparation.

During the hour immediately before preaching, he looked attentively at his skeleton, and familiarized it to his thoughts by talking it over to himself: for he knew very well that the man who would be a good extempore preacher, must always go into the pulpit with his subject fresh on his mind. He placed his notes before him in the Bible, and delivered his sermon in such language as presented itself at the time, and with such feelings as arose from the state of his soul; and therefore when he preached from that skeleton in any other place, or at any future season, the style and the illustrations would vary so much, that it would be almost another sermon. At the beginning of a sermon, the tone of his voice was low, and his manner was monotonous and unimpressive. In fact, he was nothing until he felt the inspiration of his subject, and then the soul of the man burst forth: his action became vehement; and his elocution was loud, impetuous and more rapid than that of any other old man I ever heard. He did not however run on at any one height, but after an explosion of extraordinary vehemence, was wont to relieve

himself by an interval of free and familiar address. The effect of what he said was much increased by a good voice, which had many inflections, and was harmonious at any elevation.

Never did he seem to do the work of the Lord slightly or negligently; but, on the contrary, it appeared to enliven his best feelings and to invigorate his strongest powers. The wonders of redeeming love, and the riches of divine grace, he displayed with a copiousness of sentiment, and a variety of illustrations; with a fervency of spirit, an energy of language, and a vehemence of manner, which were sure to be attentively heard, and were likely to be deeply felt. The vigor of his natural temperament shone with lustre, when he was expatiating on those glorious themes, in which his highest flights were sure to fall short: in which he might speak largely without the fear of saying too much, and express himself strongly without the hazard of exaggeration. Some of these sermons made a great and a lasting impression, and will be recollected by many who heard them, as long as they retain the faculty of memory.

“They who ride fastest at the beginning of a journey, are usually the first who talk of halting on the road.” This shrewd and sarcastic remark, however just it may be in general, is not at all applicable to Mr. Cockin. He began well, and he never halted on the road. The zeal and activity which distinguished the commencement of his course, were conspicuous in every stage of his progress, and made him abound in the work of the Lord, as much at the age of sixty, as he did at that of thirty. Readiness to work was his great excellence; ability in working was in him a distinguishing talent; perseverance in working was the honor of his life; and his ardor in working never abated until he was worn out in the service of his Master.

Mr. Cockin admitted more than five hundred members to church communion in the course of his public life, and sent out more young men into the ministry than can be enumerated. To his services and success at home, must be added the various districts into which he penetrated, and led the way for others; the old interests which he recovered, when they had been ruined by the fatal influence of Socinianism; and the new interests which were formed chiefly by his instrumentality.

Such were the life and labors of Joseph Cockin. In tracing the several steps of his progress we have seen how constantly he adhered to the grand doctrines of the gospel; what zeal, and energy, and exertion animated his ministry for half a century; how much his services were honored with public favor; and how eminently they were sanctioned with the blessing of God. His warfare is now ended, his course is finished, and he rests from his labors. His judgment is with the Lord, and his work is with his God. Happy will it be if this account of the man should induce others to follow him so far as he followed Christ. Before the judgment-seat of Christ we must all appear; and may the Lord grant unto the author, and his readers, that they may find mercy of the Lord in that day.

SYSTEMATIC BENEVOLENCE.

Mr. Editor,

I had the pleasure, a short time since, to receive from an unknown friend, the subjoined note, enclosing twenty dollars.

“ Boston, Nov. 29.

“ Reverend and dear Sir,

“ About three years since, I was impressed with the duty of contributing to missions, and other religious purposes; and concluded to appropriate a certain per cent. of my income to that purpose. That year I was enabled to give a mite,—[five dollars.]

“ The next year I was enabled, by divine Providence, to double the small sum.

“ At the commencement of this year, I was induced to put by twice my former per centage; and in consequence am enabled to remit to your care, the sum of twenty dollars. I had thought of appropriating a part to foreign missions; but on consideration, I think that you know better than I possibly can where it will be wanted most. Will you have the goodness, dear Sir, to make the selection, according to your own judgment, and oblige your sincere friend.”

This sum I have divided equally between the Baptist Board of Foreign Missions, and the Newton Theological Institution, believing that *missions* and *education* are kindred objects, which demand the energetic support and importunate prayers of all Christians.

Allow me, Mr. Editor, to offer two or three brief remarks on the preceding note.

1. It exhibits the best mode of contribution to benevolent purposes. The Lord requires some portion of every Christian's property for his service. Duty and economy, then, demand that the ratio be fixed, as nearly as possible. What is done irregularly is apt to be inefficient, and is liable to be neglected entirely. If a man estimate a certain contribution to the service of the Lord, as a part of his expenses for the year, as much as the rent of his house, he will arrange his other expenditures with a reference to it; and thus he will, by retrenchment, or extraordinary industry, enable himself to yield a contribution, which, if he had no plan, he might not feel himself able to pay. There cannot be a doubt, that a regular method of this kind would put it in the power of every man to contribute much more than he now does, with less difficulty than he now experiences.

2. This note confirms the assertion of the Scriptures, that the Lord loves and blesses the cheerful giver. The individual was enabled, the second year, to double his donation. As the ratio remained the same, his income must have been doubled. “ *There is that scattereth, and yet increaseth.*”

3. This case, moreover, shows the cheering fact, that the habit of benevolence expands the heart, and prompts it to acts of greater liberality. The donor, instead of thinking that he had contributed his full proportion, was induced the last year to *double the per centage*, and the result is, a donation of twenty dollars from a person, who,

I confidently presume, is not rich, in a year, too, of extraordinary pressure, which furnishes some rich men with a pretext for refusing a contribution to benevolent purposes.

4. This note displays the spirit of true Christianity. The individual conceals his name, satisfied with the approbation of his Saviour. Concealment of our donations is not always practicable, nor necessary; but the *desire to be seen of men* is emphatically forbidden by the letter and the spirit of the Bible. Yet if all the contributions of pride were deducted from the revenues of charity, the amount, it may be feared, would be sadly diminished.

I hope that my unknown friend will exhibit through life a *patient continuance in well doing*; and that all the friends of the Saviour will follow his example.

K.

“PLAN FOR RAISING 5000 DOLLARS FOR THE BURMAN MISSION.”

Mr. Editor,

I HAVE for twenty-three years been a constant reader of your Magazine. In its infancy, it stood almost alone as the medium of communication to our churches on religious and missionary subjects. From its pages, we were informed of the triumphs of grace in revivals of religion, and of the early efforts of our brethren in benevolent enterprise. Nor has the lapse of time destroyed the value of those communications. It is delightful, even in this more refined age, to open its many volumes, and examine the records which it has preserved. That the work has been enabled to sustain itself, amid the numerous competitors which have been originated, to advance the cause of truth, is a subject of pleasing reflection.

But, Sir, my principal object now is, to express my satisfaction in reading in your last Number the plan of your South-Carolina correspondent, to raise the sum of *five thousand dollars* for the Burman Mission, by increasing the sale of Mrs. Judson's Memoirs. It is my new year's wish that this Magazine may long survive, and its correspondents continue to furnish such useful hints, as will be perused with interest hereafter, and stir up future generations of its readers to be co-workers in every good enterprise.

The suggestion of this plan must, I think, be peculiarly pleasing to the readers of the Magazine, as it has for its object the aid of the Burman Mission, by the diffusion of a work among our denomination, which has done more already to silence the opposers, and to awaken the friends of missions, than any work ever before published. Several persons are already known, who have confessed its conquering power over their prejudices; and, if the plan now proposed be successfully prosecuted, its conquests will be spread much more extensively. This plan is so practicable, that it is only necessary for *one hundred* friends of the missionary cause to engage in earnest in the work, and the undertaking must be accomplished. The labor can hardly be called a *task*—it must be a *pleasure*.

For their encouragement, they will be engaged in circulating a book, which by many reviewers on both sides of the Atlantic has been pronounced to be one of the most interesting Memoirs which have ever been published. It allures the reader to become acquainted with the wants of the heathen, who would not procure the information from more labored discussions. Indeed the richest imagination of the most fertile writer of novels, never threw into his work of *fiction*, such interesting and diversified incidents as are found in this volume of affecting *facts*.

Aside from this truth, it gives a connected history of the Burman Mission, and a description of the geography, manners, and customs of the country. These circumstances will preserve the work from the short lived fate of Memoirs in general, and thus it will long continue to diffuse information among our churches, and to enrich the funds of the Convention.

Q.

THE USE OF ARDENT SPIRITS.

THE habitual use of ardent spirits is now known to be fatal both to the body and mind; but no man ever intentionally made himself a drunkard from the beginning. All those miserable beings who are now your loathing and your pity, intended to be temperate; but the enemy, put within their mouths, stole away their *reason*. They lost their *reason*! What a loss was that! Go into an insane hospital, and observe the poor unhappy maniacs; and your soul is filled with pity. *Why?* Because the inmates are bereft of their *reason*. Reason is the *pride* of multitudes, who drink ardent spirits; but by drinking they deprive themselves of that noble faculty and become maniacs.

O what a loss do they sustain by the sin of drinking spirits. *The loss of reason!* Nay, more—scarcely any species of insanity renders a man *so wretched*—none so *loathsome*;—none so destroys his character. If your neighbor becomes insane by a fever, you do *not loathe*, but *pity* him; when the fit is off, you respect him as before. Not so do you regard the drunkard. Not so *can* you regard the drunkard. Your respect for him is lost, because he *makes himself* insane. A deep moral pollution attaches to him, and you can not divest yourself of the feeling of disrespect.

But the loss ends not here. His property suffers, and, at length, is always wasted. Poverty and wretchedness are the certain portion of himself and family. Diseases of the body spring up, and the self-made maniac and pauper is hurried to an untimely grave. This is one reason why the number of drunkards is no greater than it is. If they were to live as long as other men, our streets would be thronged with them, and our jails overstocked with them. Many, by the use of strong drink, die by fevers, before they become drunkards. If all our young men were to become drunkards at the age of twenty, very few would overlive the age of thirty.

Consider the evils of intemperate drinking on the community. The *public* lose the talents and labor of these men. The pub-

lic must build houses of correction, and defray the current expenses of them. The public must support the thousands of poor, made so by either their own intemperance or by that of husbands and fathers. The public are annoyed by villains made such by intemperance.

One thing appears very reasonable, which I have not seen taken notice of in our public prints—it is that the entire expenses of supporting drunkards and their families, and the prisons which are erected for such maniacs—all these expenses, justice demands, should be assessed on the property of those who distil and vend ardent spirits. Whereas, these are the only men who now receive any benefit from the use of spiritous liquors; and the expenses of supporting the drunkard, and the poor who are made so by the intemperance of their relatives, fall on that portion of the community who neither use nor sell spirits.

The community at large are suffering. More money is expended in using ardent spirits, than in supporting all our schools and colleges, and the government. Money, we have seen, however, is not the only measure of this evil; the ruin of thousands is involved in it. *Reason* is given to be employed in the service of God, and consequently, for the good of ourselves and our fellow-men. But the sin of putting the cup to his lips, deprives the man of his reason, and perverts all his powers to the promotion of other vices—cuts off his ability to prepare for heaven, and carries down the soul in all its sinfulness and pollution to everlasting death. G.

THE PROVINCE OF MAGISTRATES.

Mr. Editor,

I WAS pleased to peruse in your last Magazine a review of Dr. Sharp's Sermon, in which he has refuted a number of unjust imputations, which at different periods have been cast on the Baptist denomination. I hope the Sermon will be extensively read, as it is happily adapted to diffuse correct information, and to remove erroneous impressions. The subject recalled to mind another reflection, which for a long period was frequently urged against the denomination, and which perhaps is still cherished by many. I allude to the idea, that the Baptists were opposed to the authority of magistrates. Because they were always strenuous defenders of religious liberty, and averse to the civil power's interfering in matters of conscience, they were charged with opposing it in civil concerns. Having met with the following happy illustration of the views of the denomination on this subject in the writings of ROGER WILLIAMS, one of the earliest American Baptists, who was a champion for the rights of conscience, and who first established a Commonwealth in which full liberty in this respect was granted, I copy it for insertion in your Magazine.

In reply to the charge of carrying this doctrine so far as to exempt from punishment any criminal who pleaded conscience, he says:

“That ever I should speak or write a title that tends to such an infinite liberty of conscience, is a mistake, and which I have ever disclaimed and abhorred. To prevent such mistakes, I at present shall only propose this case. There goes many a ship to sea with many hundred souls in one ship, whose weal and woe is common; and is a true picture of a commonwealth, or a human combination or society. It hath fallen out, sometimes, that both Papists and Protestants, Jews, and Turks, may be embarked into one ship. Upon which supposal, I affirm that all the liberty of conscience that ever I pleaded for turns upon these two hinges, that none of the Papists, Protestants, Jews, or Turks, be forced to come to the ship’s prayers or worship; nor compelled from their own particular prayers or worship, if they practise any. I further add, that I never denied, that notwithstanding this liberty, the commander of this ship ought to command the ship’s course; yea, and also command that justice, peace, and sobriety be kept and practised, both among the seamen and all the passengers. If any of the seamen refuse to perform their service, or passengers to pay their freight; if any refuse to help in person or purse, toward the common charges or defence; if any refuse to obey the common laws and orders of the ship concerning their common peace or preservation; if any shall mutiny and rise up against their commanders and officers; if any should preach or write, that there ought to be no commanders nor officers, because all are equal in Christ, therefore no masters nor officers, no laws nor orders, no corrections nor punishments:—I say, I never denied but in such cases, whatever is pretended, the commander or commanders may judge, resist, compel, and punish such transgressors, according to their deserts and merits.”

H.

TRAVELS OF TRUE GODLINESS.

Travels of True Godliness. By REV. BENJAMIN KEACH. *Revised and improved, with a Memoir of his life.* By REV. HOWARD MALCOM, *Pastor of the Federal St. Church.* Boston: Lincoln & Edmands. pp. 208.

It is not a little surprising that the Baptists have so overlooked their own authors. It would be easy to make out an inestimable library only from the writings of Bunyan, Gale, Canne, Butterworth, Jones, Booth, Evans, Burroughs, Jenkins, Gill, Stennet, the two Halls, Ivemey, Robinson, Hughes, Killingworth, McLean, Fuller, Ryland, Rippon, &c. &c. not to name any authors of our own country. Yet the libraries of our ministers and members sometimes contain scarcely a Baptist book. Some of the above wrote a great deal. Keach’s works alone form thirty-four volumes in prose, and six in poetry. The works of Gill and Bunyan are a good library of themselves. These great and good men toiled through long lives to improve and refresh their race; but how soon has oblivion begun to make their works a prey. Some of them have already become so antique and uncouth to modern readers, that unless carefully edited in the manner of the book before us, they must be nearly useless to the present and future ages. If this be permitted, the church will lose a precious part of her wealth. We must not lose it. The gold is yet sterling, though of obsolete stamp, and it needs only to be recoined, to have its currency and usefulness restored. It is to be hoped that the present example will produce many similar attempts.

We shall lay before our readers a brief analysis of the *Travels of Godliness*, in the hopes of contributing to its extensive circulation.

Instead of representing religion in its influence on an individual, and portraying the progress of pious principles and attainments, under the emblem of a Pilgrim, as Bunyan, and after him, many others have done ; it presents Religion itself as a pilgrim, and describes the treatment it receives from the various classes of men. As will readily be perceived, this furnishes an admirable opportunity of bringing forward and answering all the objections and excuses, which ordinarily induce men to reject or defer the proposals of religion. In conducting his allegory according to this plan, the author exhibits a profound knowledge of the heart, great accuracy of theological views, and a happy tact in applying truth to the conscience, both with pungency and tenderness. In describing the pilgrim, before he narrates his travels, Mr. K. depicts genuine religion, in its form, power, origin, antiquity, and history ; all which is embraced in the first chapter.

In the second chapter, are exhibited the chief enemies of Godliness, viz. Unbelief, Pride, Vain-glory, Formality, Hypocrisy, Heresy, Superstition, Idolatry, Prosperity, Persecution, Ignorance, Blind-zeal, Vain-hope, Sloth, Covetousness, Custom, Evil-example, Self-righteousness, Presumption, Despair, Slavish-fear, Sensual-pleasure, and Apostasy.

The third chapter narrates the application Godliness made to be received by RICHES. We cannot exhibit the spirit and beauty of this parabolic scene, without copying the chapter entire ; but may succeed perhaps in giving a general idea of the author's plan and powers in a few words. Godliness knocks in vain, till Riches is taken sick. He is then apparently about to be admitted into the house, i. e. his heart, when some inmates there loudly object. These are Presumption, Ignorance, Unbelief, Pride, &c. who zealously advance their respective arguments. Presumption says, among other things, " Did not Jesus Christ die for sinners ? God is merciful, and will forgive men their sins at any time, even at the last hour, if they do but call on him." Ignorance proposes that instead of admitting this unwelcome guest, his master should make to himself friends of the mammon of unrighteousness, by giving away some of his wealth to good uses, and declares that Charity covers a multitude of sins. Each of the others offers his objections ; but Conscience and Fearful advocate his reception, and eloquently refute all their opponents. This struggle continued till Riches grew old, when Presumption, Ignorance, Unbelief, and Pride, seemed almost overcome ; but now a new opposer rises, who successfully turns the scale against Religion, and induces Riches to dismiss Godliness forever. This last strong inmate of an old man's bosom proves, as might be expected, to be Covetousness. The language of this passion is still heard among us, and not from old men only ; we will quote his entire argument :

Covet. Sir, will you be so unwise now in your old age, as to open your door to this stranger ? It will be to your great injury, I assure you ; and besides, I, who have been a drudge to you all along, and the means by which you have gained most of your estate, shall, at the very instant you receive him into your house, be turned out ; nay,

and not only so, but be also brought under a severe sentence, and be condemned to die for idolatry. And then your treasures will fly; for you will find him a chargeable gentleman, teaching a doctrine that I am sure you hate; and I cannot blame you, for it is very destructive to your interest.

“*Riches.* What doctrine is that? Prithee, inform me, for I have a very great esteem for thee; and in truth, for a long time have been sensible of the service thou hast done me; for when I kept my old servant Prodigality for a purse keeper, I could never thrive; but since I met with thee, I have increased my substance exceedingly.

“*Covet.* Why, sir, then I will tell you; he teaches Riches to be what he calls *rich in good works*, that is, generous in building up religion in the world, and to follow a new master, who had not one foot of land in all the world, nor a house to dwell in; no, nor one penny of money; and whose disciples were generally poor, illiterate and contemptible people. Sir, in a word, if you open to Godliness, you will be undone; for though you are not put upon selling all you have presently, as some that would have received him in ancient days were required to do, yet you will be forced to give to the poor saints, as they call them, not merely a little, but according to what your estate and their necessity is. Nay, you will never know when you have done, for he will find out for you every day new objects of charity; he will tell you there are so many poor heathen without Bibles or teachers, and so many poor and desolate churches, so many poor widows, and so many neglected children in the city, and nobody knows what other objects of charity, (as he calls them) for whom efforts must be made; and who should do it he will say, but Riches? nay, it is a thousand to one, if he do not put you to build a hospital, or endow some professorship. Besides, when you have done this, he will not let you rest, but will tell you, whensoever Christ’s members are sick, you must visit them; and when hungry, feed them; when naked, clothe them; and when in prison, you must relieve them. And then, if times of persecution for the sake of religion should come, he will send you to prison to see if Christ be not there; I mean some of his poor children, who lie there for his sake. If there be any, though they may not in all points of religion agree with you, yet he will tell you, you must not let them want, whilst you have enough to supply their necessity; and if you do, he will tell you, ‘Go, ye cursed,’ &c. will be your portion at last. Besides all this, you do not think what an amount of money he will tell you it is your duty to give to Pastors and Ministers of the gospel, who are his great instruments and promoters in the world; nay, Sir, he positively affirms, you ought not only to give them just so much as will supply their necessities, but that it is your duty to give, and their right to have, a plentiful allowance, so that they may be freed from all the perplexing cares of this life; and may have as much out of your estate, as to be able to give to others also, that so they may be examples of charity; (and indeed I cannot deny but that their Scriptures do say they ought to be men given to hospitality, Tit. i. 8.) and many of them are poor; and therefore that they should do this, Godliness says is impossible, unless they are capacitated so to do by Riches. Moreover, this Godliness is so unhappy, and in truth, hath always been, that he hath many great and potent enemies; so that they who receive and entertain him have been exposed to great troubles and frequent persecutions.”

After giving the rich man final and solemn warning, Godliness leaves him, and approaches the house of POVERTY. Here, also, he

meets repulse. The poor man's companions were Unbelief, Ignorance, Idleness, Wasteful, and Fear-man. His offspring were Light-fingers, Faint-heart, and Carping-care. Each of these offers objections, according to his character, which are fully rebutted; but Poverty finally listens to their advice, and rudely drives Godliness from the door.

He passes on and finds YOUTH, amid scenes of gaiety, who professes his intention to embrace religion, but not now. After much altercation, and when pressed to open his heart *then* to Godliness, he became incensed, and by the advice of Wanton, Vain-glory, Ambition, Gamester, Scornful, &c. fell upon Godliness, and forced him away.

The succeeding chapters describe with great fidelity and skill the treatment which Religion receives from Old-Age, Legalist, Antinomian, Formalist, and Apostasy. After being successively repulsed by each of these, notwithstanding the most powerful and pathetic appeals to their conscience, Godliness finds admittance to the house of THOUGHTFUL. The author here descends to great minuteness, in describing a genuine work of grace. The first hopeful sign of gaining access here, is, that Thoughtful is found to cherish a great friend of his, viz. Consideration, who suggests numerous and important reasons why Godliness should be admitted. These are earnestly controverted by Difficulty, Sloth, Deficiency, Security, Danger, Worldly-care, and Company. When these are silenced, new objections are raised by Old-man, Wilful-will, Carnal-affections, and Apollyon. These are also overcome by the aid of two new auxiliaries, called Enlightened-understanding and Endeavour. But while these last were doing much for him, by inducing him to reform his life, practise stated prayer, and use the other means of grace, he had like to have been miserably undone by Self-righteousness, a new enemy who insinuated himself unobserved. When Thoughtful discovers this traitor, he instantly expels him; but is then beset by Despair, a more dreadful foe; at this crisis, Old-man, and Wilful-will, rise from their prostration, and Apollyon returns and seconds their resistance. Thoughtful now feels that he is ruined, that all his efforts have been in vain, that he is entirely helpless and miserable, and must give up the contest. But at the instigation of Godliness, he casts his helpless soul on the mercy of God, and agonizes in prayer to the Holy Spirit for its effectual aid to bring in the Lord Jesus Christ—that is, True Godliness, to rule in his heart. That help is granted—Godliness entered, accompanied by his train of graces, and Thoughtful's triumph is complete.

This sketch of the plan of the work shows its admirable adaptation to awaken the careless, decide the wavering, and instruct the good.

The *Memoir* which is prefixed is a valuable piece of biography, and the occasional Notes of the Editor serve to disclose and apply the meaning of the author's allegory. In some parts of the work, the style may be still more amended, and more Notes might advantageously be added.

THE CLAIMS OF EDUCATION SOCIETIES ; ESPECIALLY ON THE YOUNG MEN OF OUR COUNTRY.

A Sermon delivered in the First Baptist Meeting-House in Boston, on the evening of Nov. 8, 1829, before the Boston Young Men's Baptist Auxiliary Education Society. By RUFUS BABCOCK, JR. Associate Pastor of the First Baptist Church in Salem.

WE are pleased with this "earliest public offering" of our respected author. Such is the importance of education in giving success to a minister's labors among an enlightened community, that we agree with Mr. B. that "the press should be made to assist in advocating its claims." If it be true, that learning is necessary to qualify our civil officers to discharge with acceptance their duties, it is also highly important that those who officiate at the ascribed altars should receive an education adapted to their official stations. It is gratifying to those who are engaged in advancing religious concerns, to witness the efforts of Christians of the present day in this department of duty. It is, too, highly auspicious to the efficiency and success of our own denomination, that they are anxious to scatter the rays of science along the path of the pious student, and thus prepare him for more extended usefulness in the cause of his divine Master.

This Discourse is founded on I John ii. 14. "I have written unto you, young men, because ye are strong, and the word of God abideth in you." The manner and spirit in which Mr. B. has treated the subject will, we think, tend to give to the public sentiment a higher tone of feeling. This is the object of the Society before which he appeared.

After many just observations on the great and varied works which devolve upon Christian benevolence, and on the origin and importance of Education Societies in bringing forward young men of piety to engage in the ministry, and thus to become instruments in the hand of Heaven to build up and sustain the church, the author says:—"Our work, then, is a great work, and requires the energetic power of the strong. It is a good and holy work, and must, therefore, mainly look for co-operation to those in whom the word of God abideth."

The particular object of this Sermon is, "to show the strong and peculiar claims which this charity has on the young men of our country;" and we think its reasonings are sound and potent. Among other topics, the following arguments are adduced.

The first argument is, the power of sympathy. To repair the ravages of death among the ranks of ministers, and to raise up new laborers to toil in the widening and ripening fields of our growing country, we look to the rising generation for fresh supplies; and when a young man of piety and natural gifts is presented to his kindred class of young men, as destitute of the means to gain a suitable education, they acknowledge the claim. His case is calculated to touch the cord of sensibility which they cannot resist, and he receives the aid of their benevolence.

The second argument is, that young men are naturally the friends of the object of this Society. They themselves have received the

benefit of schools and colleges, and feel a desire to extend to others, especially to needy serious young men of talents, the privileges which this age of advantages has bestowed upon their early days. When they repair to the sanctuary they expect to be instructed by one whose advantages have been superior to their own. They believe that the acquirements of knowledge increase the fervor of piety, and impart to the Christian speaker that confidence which is necessary to engage the attention of his auditory. They are convinced that the time has arrived to discard the idea that education has a tendency to check the growth of the seeds of grace which are implanted in the renewed heart.

Thirdly, it is shown, that young men have a deep personal interest in the subject, because they may hope to participate in the enjoyments resulting from the labors of those whom they assist.

Another argument is rested on their ability to give support. It is only necessary to avoid the extravagances of the age, to deny themselves the pastimes, which often lure the young into the paths of ruin, and young men can always command means to aid the objects of benevolent enterprise. If they do not cherish this early propensity to deeds of charity, while they are free from the burdens of maturer life, they will find themselves unable, by pressing necessity, to know the full measure of the *blessedness of giving*.

The last argument is, the influence that young men throw around the circles in which they move. Here we feel the immense importance of early impressions. Example is powerful through every period of life; but especially in youth. How important is it, then, that the impress of virtue should be stamped upon the tender mind, ere the taint of vice shall have gained its fatal influence, and that the efforts of young men should be directed to accomplish good objects. An *Education Society*, surely, is peculiarly adapted to concentrate the energies of youth, and to shed around them the odour of good example. They, too, will feel a strong attachment to those young men who by their benefactions, under the blessing of Heaven, shall be prepared for the sacred ministry, and be ever ready to cheer them amid the pressures of their high calling and responsible profession, by their attentions or their prayers.

We are pleased with the whole scope of this Discourse. It shows the force of systematic exertion, and its circulation must have a direct tendency to awaken Christians to promote the cause for which it pleads.

By this Discourse we learn that this Society was formed in 1819, as an auxiliary to the Massachusetts Baptist Education Society. It has paid, annually, \$150 into the treasury of the parent Society—has educated four beneficiaries—and has recently established a scholarship, of \$1000, in the Newton Theological Institution. It is a pleasing fact, that since this Society was founded, a spirit of emulation has gone abroad, and similar organizations have been formed in Providence, Salem, Beverly, Hartford, Chelmsford, &c. With such examples exhibited to their view, we trust that the young men in numerous places will catch such a portion of kindred influence, as will induce them to bring to the help of education a host of efficient and well organized Societies.

MISSIONARY REGISTER.

FOR FEBRUARY, 1830.

SUBSCRIPTIONS and donations to the General Convention of the Baptist Denomination in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq. Treasurer, at the Baptist Missionary Rooms, No. 52, Washington-Street, Boston.

BURMAN MISSION.

MR. BOARDMAN'S JOURNAL, AT
TAVOY.

Addressed to the Corresponding Secretary.

Oct. 1, 1828. This is the season of the year for several general festivals, and the people are so much engaged in adorning their kyoungs and pagodas, and in attending to the instructions of their priests, that our zayat is almost deserted. But our trust is in the Lord, who in his own time will vindicate his own cause.

8. Several persons at the zayat, among whom was a learned man with whom I had considerable conversation. He has obtained a little knowledge of the Gospel, and seldom opposes; but still he says he prefers annihilation to heaven.

The Karens.

9. Ko-thah-byoo returned from the Karen villages, where he has spent the last 10 days in making known the gospel to his countrymen. The Karen teacher, or rather conjurer, mentioned in former journals, came with him, and appeared somewhat tamed and in his right mind. He says now that he will practise no more joger's tricks and ceremonies, but will, from the heart, worship the eternal God and his Son, Jesus Christ.

22. Impressed with a sense of our own sins and our need of quickening grace, and the great importance of a revival of religion among us; our little church, (consisting of six in all,) observed this day as a season of humiliation, fasting, and prayer. We hope it has not been in vain. Fervent prayers were offered up by all the brethren,

some in English, and some in the Burman language. May the Lord graciously condescend to hear our supplications.

[In heathen, as in Christian lands, trials must be anticipated in relation to the conduct of some who make a profession of religion, but walk contrary to its requirements. Mr. Boardman states that the department of Moug Bo had called for censure, and that with much grief they have separated him from the church.]

Description of Boodhism.

28. Conversing with a Daway today, I inquired which were the better people, the Daways with Gaudama's religion, or the Karens with no religion at all. He decided in favor of the Karens. I should do so too. Boodhism has many excellent precepts, but as fear and hope are the only passions to which it appeals, it is destitute of life and energy, and is incompetent to produce good men. It tells of no condescending, bleeding, dying love. It points to no expiring Saviour. No love is kindled up in the heart, by the exhibition of a "greater love." Religion with a Boodhist, is a mere bargain with his own interest. Sin is not sinful, only it involves the sinner in suffering; in like manner, goodness is not good, only as it has its reward. The Boodhist has no God to please or to offend, and his own interest is all the motive that operates upon him. This self-interest, powerful as it is in many cases, cannot restrain a man from the present indulgence of a depraved inclination, by the fear of a distant evil

or the hope of a distant good. These remarks are confirmed by the state of morals here, even supposing Boodhism to be the true test of morality. Where we see the city wholly given up to idolatry, and yet negligent of the morality which their own idolatry prescribes, we feel that our work is hard. But the same energy which gave life to the bones in Ezekiel's vision, can raise up an exceeding great army in this place to serve the Lord.

Karen visitors.

Nov. 12. Ko-tah-byoo, returned from the Karen villages, with ten of his countrymen, several of whom profess to have become converts to Christ. One of the more promising, is the chieftain before mentioned.

14. Two of the Karens have expressed their determination to live according to the gospel, and solicited further instruction, preparatory to being baptized.

Conversation with Ko Moug.

23. Ko-Moug, after an absence of two or three months, came into the zayat this afternoon. He says he has been out of town. He has made no proficiency since I last saw him, but keeps up his old story, "I dare not reject your words, neither dare I set at nought, all that my ancestors and the wise men and priests have believed and taught." "If," said I, "you should set one of your feet in one boat, and the other in another, and those boats should separate, you would surely sink between them." He said he understood me, but that it was hard to give up Gaudama. "If," replied I, "you were drowning in the ocean, and a plank should float near you, you would seize upon it. But if the plank being insufficient to support you, was sinking under you, and a good safe boat should be sent to relieve you, would you not quit the plank and take to the boat?" He smiled, and said it was very fine reasoning. This man always admires instruction, but never puts it in practice.

Dec. 11. Ko-tah-byoo, accompanied his Karen friends to their villages, in the wilderness. Before leaving me, Moug So, (the chieftain mentioned on the 12th ult.) professed to be a decided Christian, and we have some reason to think that his profession is sincere.

31. Our house, which we began on the 9th inst. is nearly finished, and

we intended to remove into it to-morrow; but on considering that it is customary with many good people in America, to spend New Year's day in a religious manner, we concluded to defer our removal another day, that we might unite with our dear friends in America, in their devotional exercises.

The great confusion we are in at present, prevents my making such reflections in my journal as the close of the year would seem to suggest and demand. I cannot, however, suppress our conviction of the great importance of our looking to God more constantly and uniformly, for grace to qualify us for our work, and for success to attend our endeavors. We have been, of late, more deeply impressed than ever, with a sense of the absolute necessity of our being entirely engaged, both body and soul, in our work, and making every thing else yield to this one grand business. At the same time, we feel that God alone can give us success. But this circumstance, instead of discouraging us, should excite our zeal in labor, and our importunity at the throne of grace.

GEO. D. BOARDMAN.

A WORD FOR BURMAH.

We notice an interesting article under this title, in the New York Baptist Register for January 1, which is intended to awaken efforts to organize Missionary Societies in the western part of the State of New York. It is exhilarating to perceive that our friends in the different sections of our country are combining their efforts to bring into action the energies of our denomination. We select from the Address the following:

"Already, within the last two or three years, more conversions have taken place at our missionary stations there, than have been witnessed within the bounds of much the largest portion of our churches, during the same time. Yes, the triumphs of the gospel have been more numerous, in idolatrous, oppressed and deluded Burmah, than in extensive districts of our own polished and refined society. In 1828, thirty were baptized at Maulamyng. This seems like a revival indeed, and we should call it so were such a num-

ber to be added to any of our churches. One large Association in the centre of our flourishing state, received during the last year only two by baptism, while the little church at Maulamyng received thirty in the same length of time. Truly, this argues much in regard to God's mercy towards the land of our solicitude and prayers. And we are almost led to think that the Holy Spirit has left many parts of our own land, and removed his presence to Burmah. Already has one been regularly ordained to go and preach Christ to his countrymen. Who, that possesses the spirit of the gospel, can look forward to the scene which the present dealings of God towards that people warrant us in anticipating, without feeling emotions of pleasure which cannot be expressed? What may we not expect in twenty or fifty years hence? My soul advances forward in anticipation to that day, and witnesses a glorious moral revolution; a wide spread triumph of Christianity in Burmah. Hasten, O hasten, great God, that blessed day! It is ours to rejoice over present and anticipated triumphs in that land of darkness."

ON READING THE TRANSLATION OF
MOUNG SHWAY-BWEN'S LETTER.

Jan. 10, 1830.

Mr. Editor,

I read, with much interest, in your last Magazine, the translation of the letter of MOUNG SHWAY-BWEN to his Burman relations. In this we recognize the benevolent spirit of Christianity. In every age, and among all nations, those who have participated in the rich blessings of the gospel, have been animated with zeal for the conversion of others. The philanthropy of the woman of Samaria, earnestly inviting the citizens to repair to the Saviour, and of Philip, importuning Nathanael his friend, is again exhibited by this converted Burman, kindly aiming to impart to his family connexions a knowledge of the Saviour. While we discern in him the same effects which the gospel has produced on others, a pleasing intimation is given of the rapid progress which truth may soon make in this land of darkness. When a number of Burmans shall, by the grace of God, possess an expansive missionary spirit, and reconnoitre the villages, laboring to impart light to their countrymen, the happiest effects may be

expected. They will be inured to the climate, and intimately acquainted with the habits, modes of thinking, and customs of their countrymen. Possessing these advantages, with the Scriptures in their hands for distribution, and with hearts warmed with the love of Christ, their efforts may be blessed in the word of the Lord having free course and being glorified. For this joyful result of the persevering and self-denying labors, privations, disappointments, and bereavements of our missionary brethren, let the united and fervent prayers of our monthly concerts ascend to our heavenly Father. A FRIEND TO BURMAH.

INDIAN STATIONS.

EXTRACTS FROM LETTERS, ADDRESSED TO DR. BOLLES, CORRESPONDING SECRETARY.

Letter from Rev. Evan Jones.

Valley Towns, Dec. 11, 1829.

Rev. and dear Sir,

I have the pleasure to announce another testimony, among the Cherokees, of the triumphs of redeeming love. On Sabbath day last, I baptized in the river Hiwassee, on a profession of her faith in the blessed Saviour, a full Cherokee woman, named Galstayee. She is the mother of Eliza Greene. On the preceding Sabbath evening, she related the exercises of her mind, which were clear and satisfactory. She has emerged, by the grace of God, from the deepest ignorance. On discovering her wretched condition, her distress was very great. But the grace of the gospel was presented to her as an unfailing remedy. It was suited to her case, the Holy Spirit enabled her to embrace it, and a happy change has been effected. She can now rejoice in the love of Jesus, and walk in his ways; and I trust will be numbered with the saints in the kingdom of glory.

An unusual congregation, was assembled to witness the ordinance. Two United States' Commissioners, who had come to pay the Cherokees, who had sold their reservations in North Carolina, were present. One of them, the Rev. H. Posey preached and assisted at the river side. They both expressed much satisfaction at

the improvement and good conduct of the Cherokees.

In the congregation, which amounted to several hundreds, were a number of professors of religion, of different denominations, from the white settlements. The sight of so many Cherokees, (heretofore denominated savages,) joining with zeal and devotion in the worship of a crucified Saviour, excited in them, sensations of wonder and joy. Some of them told me, they had expected improvement, but nothing like this. Let God have all the glory. Will not the prayer of faith be offered up for this people? And will not the song of praise burst from the lips of those who are watching the progress of the Redeemer's kingdom?

Next post, I hope to have more good news. I expect to baptize an interesting young man next Sabbath day, the son of our sister Galstayee.

At the time these two related their experience, seven new inquirers presented themselves, and wished to place themselves under the special care and instruction of the Mission. The sacred leaven is diffusing its influence more extensively every day.

Letter from Rev. Jesse Mercer.

Washington, (Geo.) Dec. 9, 1829.

My dear Brother,

Brother O'Bryant has just furnished me with his quarterly report. The average number of children attending school is about eighteen. This is not for want of children, but either because the parents are too poor, or too indifferent to send them. These can read, and some write and cipher, &c. Brother O'Bryant has formed a New Testament class, to read on Sabbath mornings. He preaches at Hickory-Log, and Old Tinsawatta stately, and at other places occasionally. He speaks of going, by request of the people, to a place thirty miles distant, called Two-Runs, and preaching "to a very attentive and well composed people." On another time at Tinsawatta church, he says, "To-day administered the Lord's supper; and while the brethren took their seats at the table, the house was crowded with spectators, and the most solemn order reigned." At Hickory-Log, which is considered an arm of the Tinsawatta church, when baptism and the Lord's supper were to be administered, he was taken so ill on Saturday night, that he

could not preach on Sabbath, and could barely attend meeting. He says, "Bro. Daniel (a colored man) preached, then a native brother spoke in Cherokee, and brother Parris (our deacon) exhorted in Cherokee; then all joined in singing, and closed in prayer; when many came forward, bathed in tears, and kneeled down, in token that they desired the prayers of God's people." The following Sabbath the postponed baptism and the Lord's supper were administered in the midst of solemn and attentive crowds—more than could find room in the house." So it would seem something is doing among these poor, degraded people. The great day may exhibit more done than now appears. *We must not be weary.*

The Missionaries employed by the Baptist Board of Foreign Missions, among the American Indians, have experienced great obstacles resulting from their proximity to the white settlements. They have, therefore, been desirous that the Government of the United States should appropriate lands at the west, for a permanent home to these poor wanderers, and provide such accommodations as would render a removal so substantially beneficial and inviting, as to induce many cheerfully to seek this asylum. Should this be effected by the voluntary consent of the Indians, and be attended with the liberal provisions which the Government might be expected to adopt, Christian efforts for their instruction could be prosecuted with a happier prospect of success. Diversified views of the subject are embraced by different persons, who are mutually aiming to promote the best interests of the Indians. We present the following remarks from an intelligent gentleman, addressed to the Corresponding Secretary.

*Montgomery Co. Alabama,
Dec. 10, 1829.*

Dear Brother,

I have delayed writing longer than I intended, supposing I might be able to give you more pleasing accounts of

prospects in the Creek Nation, which I visited last Saturday; but such is the distress of those Indians that nothing satisfactory can be ascertained respecting them. They are now as they have been, ever since I knew them, the perfect dupes of designing men; and this must be their case, so long as they remain in a state of perfect ignorance. They, as well as other Indian tribes, are very much imposed on by erroneous sentiments of humanity. Those who know the least of the real condition of the Indians, within the present limits of the States, are apt to write and speak of them, and to them, as their feelings dictate, without considering whether such writing or speaking is calculated to prove beneficial to them or not. They take up the Indian question simply as matter of right and wrong; and imprudently talk of their title to the soil; and of the various treaties and obligations binding on the United States, without considering their complicated relationship to the different States, and United States; and the impossibility of their remaining in their present condition and not suffering. I have no doubt that many of those persons who argue the Indian question on the broad principle of right, are really their friends, and would not designedly throw obstacles in the way of their interest. But such persons are remote from them, and are not able to take an abstract view of their real situation, or they would join heartily with those who wish to see them removed from the midst of a white population, where they must inevitably come to destruction. Could they see the suits that are now pending in the Alabama Courts, and some of those which have already been decided, respecting the Indians, they would not hesitate to say to them, your interest and your happiness, depend on your removal. For my own part, I am more than ever convinced that the Creeks must remove or perish.

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MR. PECK'S LETTER

To the Secretary of the Bap. Miss. Soc. of Mass.
Continued from page 26.

Rock Spring, Illinois,
Oct. 24, 1829.

Dear Sir,

On Monday, August 17, we left the Gasconade settlements for the upper counties. For a number of miles our

course was across the hills, and through the woods, where a dearborn, or any other carriage never passed before, being piloted from the settlement by one of our friends. We then struck a newly cut out road, with scarcely the vestige of a path through the tall grass and weeds. No inhabitants for fifteen miles. A little before we reached the Osage river, the shafts of our dearborn broke from the body. No blacksmith's shop nearer than Jefferson city, twelve miles distant; but a few hickory withes soon put us in travelling order. When we crossed the Osage, it was sun-set. This is a beautiful and limpid stream, three hundred yards wide, coming from the south-west, and is navigable far beyond the boundaries of the state, into the Indian country. Settlements are forming along its shores and tributary streams, as far as the "white skin" is allowed to make his cabin and cornfield. Two miles further brought us to a cabin where we passed the night.

Tuesday, Aug. 18. We arrived for breakfast at the city of Jefferson and capital of the State. This is an inconsiderable village of about twenty-five families, situated on high free-stone bluffs, south side of the Missouri, and is surrounded with a hilly, broken, and thinly populated country. Its only importance arises from being the seat of government. After getting our waggon repaired, and calling on several families, we proceeded on our journey seven miles, where we were hospitably entertained in a Cumberland Presbyterian family. This sect are numerous in Missouri and other western states, and are rapidly increasing. In doctrine, customs, and enterprise, they occupy the middle ground between the old Presbyterians and Methodists. Anxious to reach some meetings in Cooper County, forty miles further west, I did not stop to preach in Cole county, but contented myself with conversation and distributing tracts. After spending Wednesday night with the hospitable family of Col. W. we reached Pisgah, a Baptist settlement, in Cooper county, where I preached at night.

Friday, Aug. 21. I rode ten miles to meet the Rev. John B. Longan, an evangelical, zealous, and successful Baptist preacher of this county, and an old acquaintance. After hearing him preach a funeral discourse, I addressed a weeping congregation, and returned back to Pisgah, in company with Longan, and another preacher by name of

Scott, where I preached again at night to the young people from Prov. viii. 17.

Saturday, Aug. 22. In company with Longan, Scott, and another Baptist preacher, by name of Alley, we turned our course north, towards the Missouri, ten miles, to visit the church at Big-lick. It had been rather a low time in religion. In the counties of Cole, Cooper, and Saline, all lying on the south side of the Missouri river, there have been serious divisions produced among the Baptists within two or three years past.

At Big-lick church I preached with much apparent effect. The congregation was larger than usual, and appeared to be deeply impressed. Church business was attended to; a vote passed, authorizing the deacon to buy 1000 pages of tracts, to be first read by the members, and then handed to the preachers to distribute on the frontiers, and one young woman told her experience for baptism. At night we all tarried with an excellent Baptist family, and had preaching, exhortation, and prayers. It was a solemn, impressive, and weeping time. We have a custom in the west, when there is any unusual seriousness manifested, to invite inquirers to come forward and be prayed for. Upon invitations being given, six came up greatly distressed. This cuts the tie betwixt the sinner and the ungodly world. It gives opportunity for preachers and people to know who are convicted; and preachers remember these persons in their prayers when away, and Christians carry their cases to the throne in their secret and family devotions.

On Lord's day, Aug. 23, a large congregation assembled, and we left the meeting-house, a log building thirty or forty feet square, and incapable of holding one third of the people, and took to the woods for shade. Baptism had been performed in the morning. Two sermons were preached, the communion was administered, exhortations given, and mourners invited forward. Last night evinced that a revival had commenced. To-day it was plainly manifest. The truth came with divine power to many hearts. Professors were weeping and lamenting over their backslidings, and convicted sinners much distressed. At night I preached again, to direct inquirers to Christ. The word appeared to take a powerful hold upon the consciences of the people. Twelve came up for prayers, in great distress. Not an in-

dividual present but what was affected. I finally told the people if they would meet me at the meeting-house on the morrow, at 10 o'clock, I would stay and preach again.

Monday, 10 o'clock, the meeting-house was crowded. The people were more wrought upon than at any previous time under preaching. Brother Longan in exhortation addressed the churches, adverted to the low state the professors had been in, the hard spirit that had been indulged between the parties in that country, the little concern that had been manifested for the conversion of sinners, the necessity of awaking out of sleep, and proposed that all who felt convicted of their backslidings, and were willing to confess their sins before God, and one another, and humble themselves, should come forward and give him their hands. Every professor, preachers and all, came forward, and gave the signal. Many spoke of their past unfaithfulness, and resolved to live more to the glory of Christ. All fell upon their knees and made confession to God. This, as you would suppose, had an overwhelming influence on the weeping congregation. I did see one man, and only one, who tried to look as though he was not moved; but it was evidently with difficulty. When the church arose, invitation was given to mourners. The whole congregation in a body moved forward, so far as a crowd of people could move, and kneeled. Two or three prayers were offered, and exhortations made. That all these were, in the proper sense of the word, convicted of sin and guilt, I pretend not to say; but that many were truly convicted, I had opportunity of knowing from private conversation with them. After three hours' labor we dismissed the people. I was quite worn out, having preached and exhorted for three days and nights. Since my return home, I have learned that the work continues.

Thursday night, Aug. 27, I preached in the town of Fayette, the seat of justice for Howard County. Here I fell in with the family of Rev. Isaac M'Coy. He is preparing for an excursion into the Indian country, to fix a location for emigrants. I hope our brethren will give due weight to his book on Indian Reform. If my feeble testimony could add to the unanswerable arguments of that work, and if the result of twelve years' observation of the condition of the Indians on the

frontiers, I would say, that the plan of removing them, is the *only* feasible plan to save them from destruction.

Saturday, Aug. 29, in company with brother Rodgers, we travelled about ten miles from his residence to a place near the old Boon's-lick salt works, where I preached, and assisted in constituting a church, called from the place, Boon's-lick church. A son of the celebrated Daniel Boon, commenced the salt making business here about eighteen or twenty years since, who gave name to this district of country.

Lord's day, Aug. 30, attended meeting, and preached in conjunction with brother R. near old Fort Hempstead, 4 miles from old Franklin, to a large, solemn, and attentive congregation. As is usual in summer in this country, our preaching was under the trees in the open air. Rode ten miles to Fayette, and preached at night on the subject of Sunday schools.

Brother Rodgers was the favored instrument of a revival of religion last winter in two churches where he officiates. About ninety persons were baptized in a few months. The churches in this part are connected with the Mount Pleasant Association, formed in 1818, and the oldest in this part of Missouri. From it have been formed the Concord, on the south side of the Missouri river, of twelve churches and about three hundred and fifty members—the Fishing River, towards the western boundary of the State, of fifteen churches and five hundred members, and the Salem, east of Boon's-lick, having about fifteen churches, and probably six hundred members. The Mount Pleasant now has eighteen churches, and one thousand and thirty members. In this, and the adjoining counties of Boone and Calloway, east, the Baptists are the most numerous sect.

Sept. 2, we travelled 8 miles to Columbia, and preached at night. It then became necessary we should travel with all the speed we could, to reach St. Louis on Lord's day for meeting.

During this route, I preached twenty-six sermons, baptized five persons, besides exhortations, &c. circulated about twelve thousand pages of tracts, fifteen Bibles, and sundry other books, and travelled 482 miles.

J. M. PECK.

FEB. 1830.

JAMAICA.

Many of our readers listened with pleasure to the statements of Messrs. Tinson and Phillippo, while on a late visit from the Jamaica Mission Station to the United States; and we now present similar intelligence from Mr. Burton, which will be received as a gratifying corroboration of the pleasing prospects of the Mission in that Island. The Editor of the English Baptist Magazine for November last, says:—
By a recent communication we learn that Mr. Burton was about to return to Kingston, to take charge of the large church and congregation hitherto under the care of Mr. Coultart. Under date of April 26, Mr. Burton writes :

“The cause of the Lord and Saviour is proceeding in triumph and glory, with marches as rapid as any that ever were taken by the heroes of desolation and death. One victory here, too, makes way for another; and if we can but keep the arm of the Almighty stretched forth for us by the prevailing influence of prayer, or if you can but do it for us in England, the more degraded part of the island is likely very soon to receive a mark from heaven, as being a part of the purchased possession of its King.

“With you the blessings of the gospel descend like the dew; but with us they are heavy showers of rain. And all the work is singularly performed by God; for it is done in such a manner as to keep from the person employed the possibility of glorying, even if he had the dishonest inclination to indulge in it. Your missionaries occupy an humble station on the graduated scale of excellent means; and yet the principal part of the good which is done, is accomplished by means that are humbler still. The slaves who have received the truth, are among their fellow-slaves, the most effectual preachers of the gospel. Poor men and poor women, whom we denominate ‘Leaders,’ because of their religious employment, are the chief instruments in filling our places of worship, and in bringing sinners unto God. And they do bring them in a manner that must

give angels very much of the employment of praise. It is only necessary that you should send out ministers who are seeking after a conformity to the likeness of Christ; and when they come here, it is only necessary that they should labor and pray with earnestness, and preach with true simplicity and fervor, and love the souls of their fellow-creatures with a sincere affection; and they are sure of prospering on every side, for God has come down among this people to bless them.

"The station with which I am connected, forms one among many spiritual Edens that illustrate these remarks, and also prove them. After having been at Port Maria rather more than a year, the number of attendants that come as often as they can, has increased from forty or fifty to seven or eight hundred; the number of members is about two hundred and sixty, one hundred and ten of whom have been baptized since I came. They have been baptized and received too, in connection with as much evidence in their favor, as in their circumstances, it is possible for me to obtain, or reasonable to look for. There has been the testimony of their own declaration that they are sincerely sorry for sin, and that they believed and trusted in the Lord Jesus Christ for the salvation of their souls; there has been the testimony of an altered life; the testimony of a regular attendance on the worship of God; and the favorable testimony of some good person who has lived near them, and been watching over them. And besides these things, there is certainly some evidence of sincerity in their readiness to give, and to labor, and to suffer; and to the ministers who converse with them, there is some evidence of real conversion in those expressions of attachment to the Saviour, which not unfrequently proceed from them, and the peculiarity of which makes them appear very often like inspirations from heaven. I make these observations, to prevent the supposition that the persons baptized have been received into the church without examination or proper inquiry.

"Do pray for us, that we may be enabled to flee from all lusts, and follow after righteousness, faith, charity, and peace. Pray for us, that our meat and drink may be to do the will of Him that sent us. Pray for us, that we may not be led into temptation, but delivered from all evil; that if it should be

necessary for us to be tried, we may be tried with affliction, and not with sin; with pain, with bereavements, with the death of the dearest relatives, or with any thing else, but never, never, by being permitted to fall into wickedness.

"O remember your missionaries in your prayers.

"Upon this subject I have a very full heart. The prosperity of the mission depends much more upon prayers, than contributions. The money that is given may enable the committee to send ministers out; but it is prayer that secures them from perishing in the sea; it is prayer that gives them a spirit of devotion in their work; it is prayer that lengthens their lives; it is prayer that brings down the blessing on their labors; and it is prayer that preserves them from bringing disgrace upon the name of the Saviour."

CONVERSION OF JEWS.

The church of Christ is anxiously waiting for the period when the Jews shall be brought in with the fulness of the Gentiles. Every event, therefore, in relation to this most wonderful nation, which indicates the prevalence of the gospel, must be interesting.

Rev. H. D. Leeves, of Paris, gives to the directors of the British and Foreign Bible Society, Sept. 22, very interesting information in relation to the Jews at Constantinople. Between March and May last, eight Jews were baptized, and others are prepared to follow their example. The Jews raised a great clamour, and the eight converts were seized and thrown into prison. Some of them were severely chastened, and all of them banished to Cesarea, in Asia Minor. Other converted Jews were also exiled, and there are thirteen now at Cesarea. The Jews of Constantinople also induced the Turks to punish the Armenian Christians who were instrumental in the conversion of the Jews, and five priests and five laymen were banished to different parts of Asia Minor. Before their exile, they were called before

the public authorities, but witnessed a good confession. May they, like the primitive Christians, by means of this persepction more extensively spread the gospel of the blessed Redeemer.

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BOSTON FEMALE SOCIETY FOR MISSIONARY PURPOSES.

We take peculiar pleasure in announcing to our readers the renovation and enlargement of one of our venerable and interesting Missionary Societies. We do this the rather, as instances are so frequent of societies becoming extinct, after a few years of constantly waning activity, while more novel objects are adopted in their stead.

The above named society was formed of Baptist and Congregational ladies united, A. D. 1800; only eight years after the formation of the Baptist Missionary Society in England; two years before the Mass. Baptist Miss. Society; ten before the formation of the American Board of Commissioners, &c.; and fourteen years before the Baptist Board of Foreign Missions. In 1811 it made a donation of upwards of two hundred dollars to the Baptist Missionaries in Serampore, in aid of the translations of the Scriptures; and in April 1813, voted the whole amount of subscriptions for the preceding year, (of the Baptist members) toward the support of Messrs. Judson and Rice in India, *anticipating* the establishment of a Foreign Mission of this denomination. *As a Society*, therefore, it was the first on this continent that contributed to foreign missions; and is certainly the oldest *Female* Missionary Society in the world. Dr. Thomas Baldwin greatly encouraged its formation, and made the first address before it. Since 1802 it has existed as two societies, united in one; there being one President, but two Treasurers, and each assisting its own denomination. It has published in this Magazine three Circulars to females, which were productive of the most happy results. It has maintained a correspondence with about one hundred and twenty female benevolent Societies; with Mrs. Judson while in Rangoon, and other female missionaries at foreign stations. Mrs. Colman and Mrs. Wheelock were among its members. It fixed on the *first Monday* in the month as its day of meeting, for prayer, many years previous

to the general "Concert in Prayer," and influenced a large number of other societies to do the same.

Its funds have been variously applied, as the ladies thought their aid most needed—sometimes abroad, and sometimes at home. For several years it has chiefly expended its income in employing a missionary among the poor and wretched of Boston, although their means have been incompetent to support a minister the whole time. Of late the friends have become increasingly impressed with the duty of securing the entire time and attention of some faithful minister in this great and important field. Having this in view, the two denominations have recently agreed that in future they will hold their meetings separately.

After taking the requisite previous measures, a general invitation was given from all the Baptist pulpits in this city, to the ladies friendly to this object, to meet at the large lecture room of the first Baptist church, on Union street, the 15th of Dec. 1829. The several pastors were present, and addressed the meeting in the most affectionate and encouraging manner; after which they retired, and the ladies proceeded to take the names of new members, alter a few particulars in their constitution, choose officers, &c. The results were most gratifying; more than one hundred names were added to the list on the spot, each giving two dollars, or more or less, according to their circumstances. There is every encouragement to believe that many more ladies purpose to join the society. The question whether the entire services of a competent minister may now be obtained, is considered settled, and the managers are prayerfully waiting to be directed to the proper person.

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CHARLESTON BAPTIST ASSOCIATION.

We have perused with much pleasure, the Minutes of the seventy-ninth Anniversary of the Charleston Baptist Association. It is gratifying to trace this ancient and respectable body through the greatest part of a century, pursuing its undiverted course with increasing marks of prosperity. Men of the most distinguished talents and piety have mingled in its labors,

finished their course, and reached their final home. But the work of grace progresses with their successors; and the last year stands pre-eminent for the displays of grace.

The Introductory Sermon was delivered by Mr. Manly, of Charleston. J. B. Cook was chosen Moderator, and William Riley, Clerk. The missionary labors under the direction of the Association have been peculiarly blessed. Four missionaries labored five hundred days, baptized four hundred and twenty-three persons, and were instrumental in organizing two churches. Committees, who were appointed to visit churches in which difficulties had existed, made reports of harmonious adjustments, which indicate the happy influence of Christian principles. In numerous churches, revivals have been enjoyed, and large accessions made. The Association comprises fifty churches, thirty-eight ordained ministers, nineteen licensed preachers, and six thousand seventy-one members—one thousand four hundred and ninety-one of whom were received by baptism the last year. This Association took early measures to furnish education to ministers, and continues zealously to prosecute the object, and also to promote a spirit for domestic and foreign missions. Each minister in the Association is requested annually to devote a portion of time to missionary labors; and the churches exhibit a commendable liberality in their pecuniary contributions.

BAPTIST GENERAL ASSOCIATION
OF PENNSYLVANIA.

We have before us, the second Annual Report of the Pennsylvania General Association for Missionary Purposes. Sixteen Societies only are embraced in this Association, and but \$560 were raised during the year.

This, however, is not surprising, when we consider how few of our denomination there are in that State, and how widely they are scattered. The Philadelphia Association was the *first* in America, being formed, A. D. 1707. In the sixtieth year of its age, it dismissed four Churches to form the Ketockton Association in Virginia, and that State now contains five times the number of Baptists that there are in Pennsylvania. It was not till A. D. 1791, that the New York Association was formed, by Churches dismissed from that of Philadelphia, yet there are now, in the State of New York, more Baptists than in Virginia and Pennsylvania together. We hope the time is now come for our Zion to flourish in this great central Commonwealth.

The following brethren have labored as Missionaries, the past year, under the patronage of the General Association, JOHN BOOTH, WILLIAM S. HALL, GEORGE HIGGINS, ROBERT COMPTON, and EUGENIO KINCAID. The Association have not been able to secure the labors of all these, the whole time; but the animating results of their itinerancies impel to fresh exertions.

The following is an extract from Mr. Booth's report:

"The Abington Association is certainly, in many respects, an inviting field for missionary labor, though the exceeding badness of the roads, through the settlements, the thinness of the population, and the intervening distance from church to church, would make it extremely laborious to itinerate in this country.

"This Association extends into three counties, Luzerne, Wayne and Susquehanna; there are but two Meeting-houses in the Association, one at Abington, a commodious building, and a small one at Damascus, built by our late brother Thomas Shields, of the Sansom Street Church.

"The addition by baptism, during the past year, was ninety-seven, 83 of which was in the Abington church. The people, as far as I had opportunity

of judging, appear to be well informed and ready to co-operate in all the benevolent institutions of the day, as far as their pecuniary circumstances will enable them. I found that the *Star*, the *Watchman*, the *Baptist Preacher*, and *Baptist tracts*, were generally circulated; they are principally emigrants from Connecticut."

BAPTIST GENERAL TRACT SOCIETY.

It gives us pleasure to state, that an increasing interest is apparent in our churches in promoting the objects of this useful society. Auxiliaries are increasing in this vicinity, and the quantity of tracts demanded at the Boston Depository is constantly augmenting. We cordially recommend to all the churches, to form auxiliaries, as a very small sum from individuals, will procure a quantity sufficient for each society. The members of every church should constitute their Pastor a life member, by contributing 10 dollars. All societies will receive tracts at the rate of 1200 pages for a dollar, who make donations of one half of their funds to the General Society; and this plan is recommended to be universally adopted, as the society greatly need funds to increase the number of tracts.

From the *Columbian Star*, we learn that the General Society held its Annual Meeting, on the 6th of Jan. The receipts for the last year exceeded 5,500 dollars—the number of life members and directors has increased to 240—the issues of tracts have amounted to 446,750, making nearly five million of pages.

The whole number of tracts published since the formation of the Society, is one million three hundred and ninety-four thousand. Twenty-six new tracts have been added to the series, many of them possessing a superior degree of merit.*

* Lincoln & Edmands, 59 Washington Street, Boston, have constantly on hand an assortment of tracts, for the supply of Auxiliaries and Individuals.

REVIVALS OF RELIGION.

It is with peculiar gratification that we record in our pages the instances of revivals of religion which occur in different parts of our country; and we solicit from the pastors of churches, and other friends of the Redeemer's kingdom, early statements of these gracious visitations of the Holy Spirit. We are happy to notice in many of the public journals, that a number of churches are at this time enjoying seasons of refreshing from the presence of the Lord.

A respectable minister who has recently visited West Boylston, Massachusetts, and the vicinity, informs us that a most pleasing and interesting attention to religion now exists there, and many are inquiring the way to Zion. Several schools have participated in the blessing, in some of which nearly all the children are awakened to a solicitude for their spiritual interests. Thirteen were baptized Jan. 7.

A friend from Portsmouth, New Hampshire, informs us that the Lord is graciously visiting that place with tokens of his presence, and that in several congregations, the most pleasing indications exist of an awakened attention to the concerns of the soul.

Rev. S. S. Mallary, Willington, Connecticut, writes to the Rev. G. F. Davis: "I am happy to inform you that the revival with which we are favored, is still progressing. Last Sabbath evening, at our lecture in the north-east part of the town, where no instance of awakening had been discovered; the work commenced in a powerful manner. Five or six were so alarmed in their consciences on account of sin, as to weep and cry aloud for mercy. Last night I preached in the same neighborhood. At the close a much larger number came forward, and knelt down to be prayed for. Between thirty and forty have been hopefully renewed; twenty-four have been baptized and added to the church."

In Marblehead, Massachusetts, the Lord is graciously pouring out his Spirit, and gathering in his people. Heads of families at advanced ages, and the young at sixteen, are following the Saviour in the ordinance of baptism. About fifty are stated to have been the subjects of this work.

A gentleman in Glasgow, Kentucky, states, "There has been a great revival in this part of the country. Between fifteen hundred and two thousand have joined the Baptist churches in the bounds of the Association in which I live, within the last twelve months." *Rel. Her.*

In the revival now enjoyed in Windsor, Vermont, thirty-two have been baptized, among which are ten teachers in the Sabbath school, and five scholars, which is calculated to encourage those who are engaged in these benevolent institutions.

In Plattsburgh, New York, a revival is enjoyed, and twenty-six have been baptized. On Thanksgiving day, the first Thursday in December, the members of the Society voted to erect a Meeting House, unanimously selected a site, and secured sufficient money to defray the expenses. *Ver. Tel.*

It is stated that seven hundred members were added to the Georgia Association by baptism the last year.

In Abbott, Maine, there was till recently no church established, and only two or three male professors. As it was difficult to obtain preaching, prayer-meetings were held weekly, and society meetings on the Sabbath. The Lord blessed these efforts, and granted a revival of religion. A church was established, consisting of ten members, to which sixteen have been added since October last; and four more have been baptized, and stand ready to be received. This token of divine approbation should encourage churches who do not enjoy pastoral labors, not to neglect the assembling of themselves together.

In the Nova Scotia Baptist Association, three hundred and fifty-eight were added the last year by baptism; and in the New Brunswick one hundred and three.

From an article in the Christian Secretary, we learn that a season of refreshing is granted at Bristol, R. I. and about 20 are supposed to have experienced religion. As the Baptist church in this place long felt the pressure of adverse circumstances, other churches will cordially unite in prayer, that this gracious season may be protracted, and the church enlarged and established.

Extract of a Letter from a Baptist Minister in New Hampshire to the Editor, Dec. 8, 1829.

"We have experienced no general revival in this place the past summer and fall, but have received some mercy drops. Since my ordination, in July last, it has been my privilege to baptize ten, who have been added to the church—most of them heads of families; part of them have hopefully experienced renewing grace within a few months past; others dated their experience years back. There are a few others who have recently indulged a hope, that have not made a public profession. One of our Sabbath school scholars in her fourteenth year, gives pleasing evidence of a change of heart. The principal means appears to have been the Sabbath school library. There are some who we trust are still inquiring the way to Zion—some who have been trying to believe in Universalism. Our meetings on the Sabbath and other times are well attended. The missionary spirit appears to be increasing with us. Our inmonthly concert last evening was quite interesting. The Memoir of the lamented Mrs. Judson has been read by numbers and produced a happy effect. One instance in particular, has been very pleasing to me, and I think would be gratifying to others. There is a professional gentleman in this town, (who is not a professor of religion,) who, from various causes, had imbibed prejudices against missions. But after reading this Memoir, he informed me that his views were changed. And as a practical evidence of this he came forward and joined our Missionary Society, Auxiliary to the State Convention; and subscribed five dollars annually, besides contributing several times privately within a short period. Dear brother, pray for me and my people, that what we have experienced may be but as a few drops before a plentiful shower."

Extract of a Letter to a young gentleman at the Newton Theological Institution.

Prairies, near Montgomery, Alabama, Dec. 21, 1829.

"In the neighborhood of the Fork church God has been doing wonders. Aged professors, who for a long time had been walking in forbidden paths, have been led to see their error. Sin-

ners have been brought to the feet of mercy; and the church of God has increased.

In Montgomery there is a sign of better times. Through the instrumentality of Mr. C. a church has been constituted, a Bible Society formed, and it is hoped there will also be a Missionary Society shortly formed there. Brother Bradshaw has been preaching there the past year."

Extract of a Letter to the Corresponding Secretary.

*Cape Neddock, (York,) Me.
Jan. 7, 1830.*

"It will doubtless be cheering to you to hear that the Lord is working salvation in the hearts of sinners in this place. I commenced preaching here last May, having engaged to supply them one year. In August a

church was organized. Since that time six have been added by baptism; and others have been brought to the saving knowledge of the truth. Backsliders have been reclaimed, and those sheep who were made partakers of Christ under the ministry of the late Rev. W. Batchelder, and who had long ago 'hanged their harps upon the willows,' and almost despaired of ever having their 'captivity turned,' have been, and still are, greatly revived in their religious feelings. They have taken down their harps, and tuned them to the praises of Immanuel. The language of their hearts is, 'God hath done great things for us, whereof we are glad.' A number at this time appear to be troubled on account of their sins, and anxious to obtain pardoning mercy. I trust some accessions will be made to the church shortly."

Account of Moneys received by the Treasurer of Newton Theological Institution.

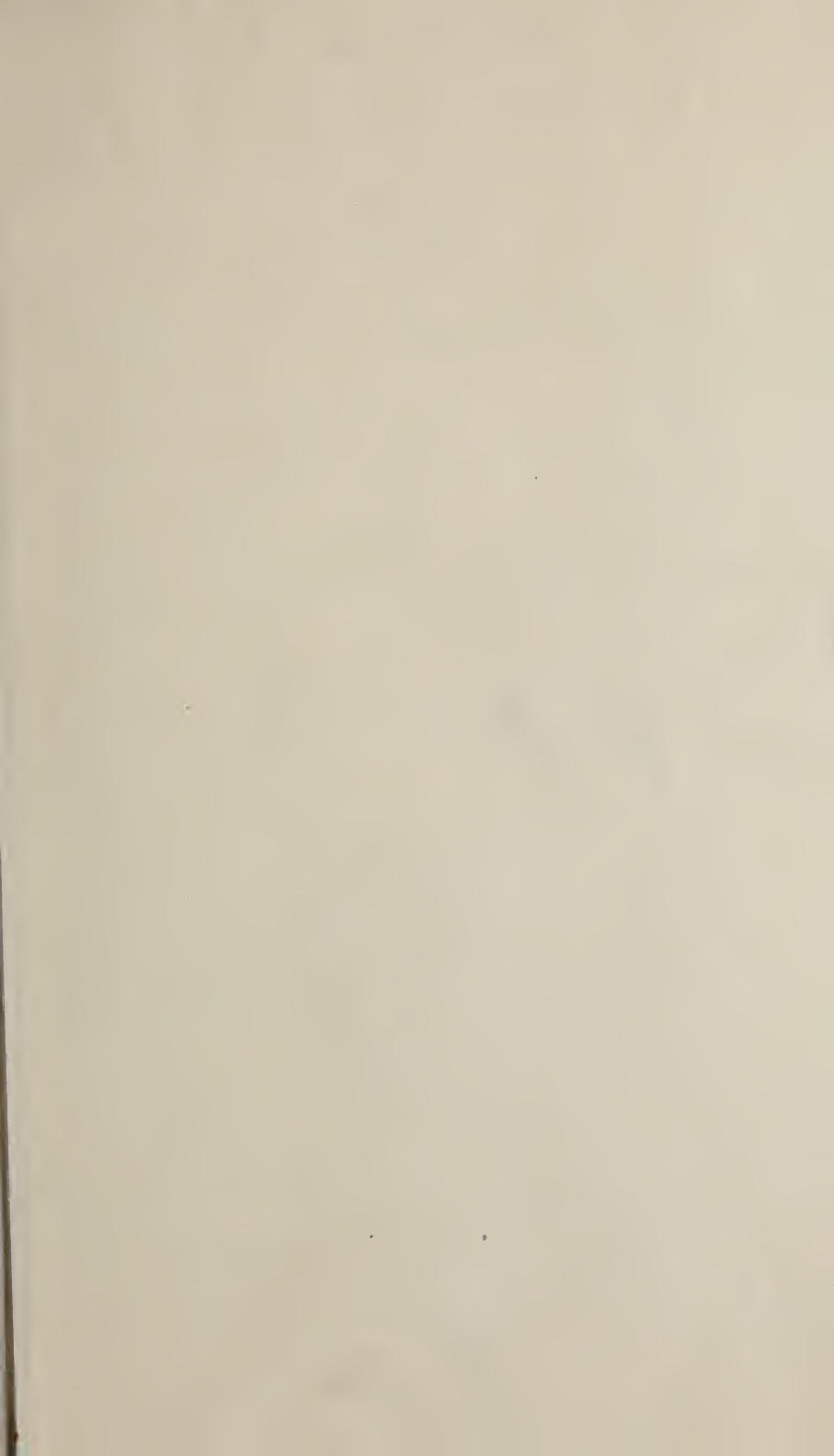
From Hezekiah Chase, Lynn,	- - - - -	100,00
Isaac Styles, Malden,	- - - - -	7,00
George Lovell, Barnstable,	- - - - -	5,00
John Haraden, Malden,	- - - - -	3,00
Samuel Beal, Boston,	- - - - -	50,00
First Baptist Church and Society, Haverhill, by Rev. Geo. Keely, for the purchase of books,	- - - - -	46,63
Young Men's Education Society, Boston, Aux. to the Mass. Bap. Ed. Soc. to found a Scholarship,	- - - - -	1000,00
LEVI FARWELL, Treas.		

Account of Moneys received by the Treasurer of the General Convention of the Baptist Denomination in the United States for Foreign Missions, to Jan. 20, 1830.

From Rev. Daniel Bartlett, of Warren, Me. a donation,	- - - - -	10,52
The Mount Desert Female Missionary Society,	- - - - -	3,45
Mrs. A. Page, Amherst, N. S. for Burman Mission,	- - - - -	1,00
Dea. Abner Freeman, Orleans, for Foreign Missions,	- - - - -	1,00
Per Mr. E. Lincoln,	- - - - -	5,45
A. C. Smith, Charleston, S. C. Treas. of the General Committee of Bap. churches in that State for Missionary purposes, it having been received at the Association, as sent up by churches con- nected with the Charleston Bap. Association, viz.	- - - - -	
For missionary purposes,	- - - - -	323,56
For printing the Bible in Burman language,	- - - - -	21,00
		<u>344,56</u>
New Gloucester Female Miss. Soc. for Foreign Missions, by Rev. A. Wilson, per Mr. E. Lincoln,	- - - - -	6,93
H. B. Rounds, Treas. of Utica For. Missionary Society:		
For Burman Bible,	- - - - -	7,25
Mrs. Wade's school,	- - - - -	2,11
Per Mr. E. Lincoln,	- - - - -	9,36
A Friend, for Burman Mission, do.	- - - - -	1,00
John Conant, Esq. Brandon, Vt. being a part of the bequest of Benj. Stevens, for Bur. Miss. per Mr. E. Lincoln,	- - - - -	58,00
The Misses Kimball, for printing the Bible and Tracts in Burman lan- guage, by Rev. Mr. Freeman, per Mr. E. Lincoln,	- - - - -	20,00

From Mrs. Elizabeth Raymond, Ashby, for Bur. Miss. per Mr. E. Lincoln, 2,00	
A Friend, being half the amount of savings for the last year, for benevolent purposes, by Rev. Mr. Knowles, per Mr. E. Lincoln, -	10,00
Female Miss. Soc. in Jay, N. Y. per Mr. E. Lincoln, -	10,00
Mr. Jabez Briggs, Colrain, for printing the Bible in Burmah, or for aiding the school for the instruction of females, per Mr. E. Lincoln, -	1,00
Edward Siter, Esq. Radnor township, Delaware Co. Penn. for printing the Bible in Burmah, -	5,00
Daniel Abraham, Esq. as above, for Burman Bible, -	10,00
John Justin, Philadelphia, for Burman Bible, -	2,00
Wm. H. Richards, do. for do. -	5,00
	<hr/> 22,00
King and Queen County, Virginia, for Burman Bible, viz.	
From Thomas Garnet, -	1,00
Dr. John Duval, -	1,00
P. B. Pendleton, -	1,00
R. S. Pendleton, -	,25
Richard Bagly, -	5,00
John C. Richards, -	1,00
Henry Harrod, -	,50
James Smith, -	,50
Hugh Campbell, -	1,00
Friends, -	1,50
Josiah Ryland, -	1,00
William Fleet, -	,50
Alexander Fleet, Esq. -	5,00
Lee Bowlware, -	1,00
John Kidd, -	,50
Mrs. Elizabeth Motley, -	1,00
	<hr/> 21,75
Mrs. Hannah Davis, Chester Co. Penn. per Rev. W. T. Brantly, -	10,00
A friend in Aurora, Ohio, by Rev. John Seward, per Rev. S. H. Cone, -	5,00
Geo. Bodie, Nash County, N. Carolina, for Luminary, per Rev. L. Rice, -	3,00
Nath'l Harris, Rome, Indiana, for Luminary, -	5,00
John Green, for do. -	2,00
Solomon Lamb, for do. -	3,00
	<hr/> 10,00
By Solomon Lamb, per Rev. L. Rice, -	
Rev. Charles D. Mallary, Columbia, S. C. in full for \$10, his first annual subscription for 5 years, to publish the Bible in Burmah, -	1,50
Rev. Jesse Hartwell, Sumpterville, S. C. first annual subscription for five years, for Burman Bible, -	10,00
Phineas Phillips, Great Valley, Penn. -	10,00
Miss Catherine O'Neill, Philadelphia, -	,25
Rev. Noah Davis, Philadelphia, first annual subscription, for five years, for publishing the Bible in Burmah, -	10,00
Great Valley, Penn. For. Miss. Soc. Joshua Jones, Sec. Edward Siter, Esq. Treas. -	40,00
	<hr/> 71,75
Per Rev. Noah Davis, Philadelphia, -	
York Baptist Missionary Soc. Auxiliary, &c. A. Smith, Jr. Esq. Treas. it having been contributed as follows, viz.	
Cornish Female Primary Society, -	3,00
York, Cape Neddock, by Rev. O. Barron, -	16,50
Wells, by Rev. O. Barron, -	7,68
Kennebunk and Kennebunk Port, by Rev. David James, -	20,53
John Twambly, Berwick, -	1,00
Alfred and Waterborough, -	9,29
	<hr/> 58,00
A Lady in Morrisville, N. Y. for Bur. Miss. per Mr. Sears, -	1,00
A friend, per Mr. E. Lincoln, -	2,00
Male and Female Missionary Society, Andover, Vt. per Mr. Joel Manning, -	13,59

H. LINCOLN, *Treas.*

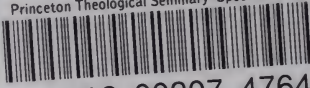


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